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The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Pacian, 4th Century.

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THE ROSARY OF MARY.

Pope Leo's Encyclical to the Faithful.

TO OUR VENERABLE BROTHERS THE PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND OTHER ORDINARIES IN PEACE AND COMMUNION WITH THE APOSTOLIC SEE:

The following translation of the Holy Father's latest Encyclical on the Holy Rosary, appeared in the N. Y. Freeman's Journal of the 2nd inst. It was translated especially for that paper.

LEO PP., XIII.

Venerable Brothers, health and Apostolic Benediction.

How important it is both for public and private interests that devotion to the most august Virgin Mary should be maintained assiduously and spread with ever growing zeal, will be understood by everybody who reflects on the eminent position of honor and glory in which God has placed Mary.

Then, after the ages had begun their course, after the parents of the human race had fallen into sin and all their posterity became marked with the same stain, Mary became the pledge of the re-establishment of peace and salvation.

The only son of God lavished upon His most holy Mother wonderful tokens of honor. During His hidden life He took the Virgin as auxiliary in His first two miracles He performed—one a miracle of grace by which Elizabeth's babe leaped in her womb when Mary saluted her; the other a miracle of nature by which Jesus changed water into wine at the marriage of Cana.

And afterward, when Christ, at the end of His public life, established the New Testament, which must be signed with His Divine Blood, He confided the Blessed Virgin to the beloved apostle with these sweet words: "Behold Thy mother." (John, xix., 27.)

POPE LEO'S APPEAL TO THE BISHOPS.

Wherefore We, who, all unworthy as we are, represent here below the Son of God, will never, as long as the light shines for us, cease to celebrate the praises of such a mother.

We shall consider all our aspirations crowned if the result of our exhortations be that devotion to Mary becomes nearer and dearer than ought beside to every one of the faithful, and if it be given to all Christians to attribute to themselves the words which John wrote of himself: "The disciple took her to his own." (John xix., 27.)

THE RECENT GROWTH OF DEVOTION TO THE ROSARY.

On the approach of the month of October, We were unwilling, Venerable Brothers, to fail to write to you again this year, with our utmost ardor we exhort each one of you anew to merit grace for yourselves and for the Church militant by the recital of the Rosary.

In the month of May, fruits of October, in the month of May, we offered flowers to this divine Mother, and now we would that October, the month of fruits, be employed by all to honor her with special devotion and affection.

Those bonds of affection which are formed, have never, perhaps, been so binding as in our own days, nor sought after with such warm and universal ardor.

It is fitting that these two seasons should be consecrated to her who has said of herself: "My flowers are the fruit of honor and riches." (Ecc. xxiv., 23.)

Moreover, the annals of the Church

pious associations are better appreciated than they were, that they are more numerous in the Church, that the bonds of charity unite all the faithful as in a common home, and so to speak, establish them to such a degree that they may be truly called and that they seem in reality to be "brethren."

On the other hand, suppress the charity of Christ and none can take glory in this name or in this union. Tertullian once vigorously expressed this truth in these terms: "We are your brothers by nature because we have but one mother, although we are hardly men, seeing that you are wicked brothers. But how much more justly are they called brothers and recognized as such who acknowledge one God, who have imbibed one spirit of holiness, who from the one womb of like ignorance have passed amid terrors to the one light of truth."

THEY ARE OF ANCIENT ORIGIN.

Catholics are wont to establish under manifold forms those salutary societies of which we speak. Such are clubs, rural banks, gatherings held on feast days for the recreation of the mind, patronages for youth, confraternities and many other unions founded for excellent ends.

For, Catholic faith teaches us that we should address our prayers not only to God, but to the blessed and to the inhabitants of heaven (Trent Sess., xxv.), though the manner of supplication should differ, since it is the source of all blessings that we invoke in God, whereas, we look upon His holy ones as intercessors.

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proving the efficacy of such prayers by recalling the defeat of the Turkish troops near the Echinades, and the brilliant victories gained in the last century over the same people at Temesvar, in Hungary, and in Corfu.

Gregory XIII. perpetuated the memory of the first of these triumphs and instituted a feast in honor of Mary of Victories. Subsequently, our predecessor, Clement XI., put this solemnity under the title of the Rosary and decreed that it should be celebrated every year throughout the Church.

From the very fact that this supplicant host is "recruited under the standard of the divine Mary," a new merit and a new honor redound upon her.

HONOR TO MARY NOT DISHONOR TO GOD.

The frequent repetition of the "Angelic Salutation" after the "Lord's Prayer," in the recitation of the Rosary, tends mainly to this end. At first sight it might seem as though this repetition is in a sense incompatible with the honor due to the Divinity, and that it creates a danger of giving some greater confidence in the patronage of Mary than in the Divine power.

But the real effect is so different that, on the contrary, nothing more easily touches God and makes Him propitious to us.

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Jerusalem, and to the company of many thousands of angels" (Heb. xii., 22.) For what is there more glorious or sweeter to dwell upon than the thought of praying in company with the angels? What hope, what confidence may one conceive of enjoying in heaven the blessed society of the angels when one has, as it were, helped them on earth to fulfill their office!

THE ROMAN PONTIFFS AND THE ROSARY. For these reasons the Roman Pontiffs have always lavished the most exalted praise on an association so devoted to Mary. Innocent VIII. calls it "the most devout confraternity" (*Splendor paternae glorie*, 26-h Feb., 1891); to its efficacy Pius V. attributes the following results: "The faithful of Christ are suddenly changed into other men; the darkness of heresy is dispelled, and the light of Catholic faith revealed" (*Consueverunt* R. R. P. P., 17h Sept., 1569); Sixtus V., noting how useful this institution has been to religion, avows his own zeal for the Rosary. Many other Pontiffs, too, either enriched this devotion with the most abundant and honorable indulgences, or took it under special protection by giving it a name or by according to it divers proofs of their benevolence.

LEO XIII. FOLLOWS THEIR EXAMPLE.

Stimulated by the example of our predecessors, we, too, venerable brothers, fervently exhort and encourage you, as we have often before done, to cherish with special solicitude this sacred host, in such wise that it may, thanks to your efforts, see a daily increase of effective membership enrolled under its standard; that, by your concurrence and that of those of the clergy under your charge to whom the care of souls is chiefly intrusted, the mass of the people may arrive at a true knowledge and appreciation of the virtues of this association and of its utility for the eternal salvation of men.

We urge this the more earnestly since, within quite recent times, there has been a reblossoming of one of those forms of devotion to the Mother of God in the Rosary—the "Perpetual Rosary." We heartily bless this institution and earnestly desire you to consecrate your zeal and activity to its increase.

We entertain a most lively hope that the praises and prayers of the Rosary will prove most powerful when, issuing from the lips and hearts of a great multitude, they go on unceasingly, and when day and night alternate in the different regions of the globe the continuous concert of prayerful voices rises in harmony with meditation on divine things. The continuity of prayer and praise was designated many centuries ago by those divine words addressed to Judith in a canticle of Ozias: "Blessed art thou by the Lord, the most high God, above all women upon earth, because he hath so magnified thy name this day that thy praise shall not depart out of the mouth of men." And all the people of Israel acclaimed these words, crying out: "So be it, so be it!"

And now, as a pledge of heavenly favor and in testimony of our paternal love, we grant the Apostolic Benediction most affectionately in the Lord to yourselves, venerable brothers, to your clergy, and to all the people confided to your faith and vigilance.

Given at Rome at St. Peter's, on the 12th of September, 1897, in the twentieth year of our pontificate. Leo XIII., Pope.

Pope Leo and the Rosary.

From the Monitor, London.

The depth of the devotion of Leo XIII. to the Blessed Virgin will never be fully realized. The recital of the rosary is his most frequent practice, and it is only when he observes him assisting at the Mass of thanksgiving, which immediately follows his own Mass in his private chapel, that one begins to grasp some idea of the extent of the Pontiff's love for Our Blessed Lady. There he may be seen as he kneels at a prie dieu in his white robe, a frail, delicate figure, and in his eye the fire and animation of a young man; and he is never a weary of telling his beads. In his garden in the summer may be also noticed walking slowly to and fro, the while he recites in a low voice the mysteries of the rosary, and when we know of how he presented that most eloquent preacher, Father Bernard Vaughan, S. J., with his own beads on which he had recited the Paters, Aves and Glorias so often, we feel that, besides this being a delicate appreciation of Father Vaughan's moving orations, it is an intimation that he would wish all Catholics to persevere in their devotion to the Mother of God.

It is a curious fact that London Punch, one of the bitterest anti-Irish publications ever known, should owe much of its celebrity to Irish genius. Doyle, a Limerick man, was long its controlling spirit; and now Millikin, a Cork man, another of Punch's stars, follows him to the tomb, where there is little room for humor. We surmise that the Millikin of Punch must have been related to the celebrated Cork wit of the same name—a friend of Prout—who made the literary world laugh with his inimitable "Groves of Blarney."—Buffalo Union and Times.

THOSE PRELIMINARIES.

N. Y. Freeman's Journal.

We will look at some more of Dr. McAllister's statements and endeavor to relieve him of some of his perplexities.

Doctor—I confess that as a man of modest intelligence, I have most serious difficulties in the way of accepting this definition of Papal infallibility as a valid basis for the proof of the inspiration of the scriptures.

Freeman—To the Catholic mind the inspiration of the Scriptures rests on the teaching of the infallible Church affirming their inspiration and not on the decree affirming the infallibility of the Pope. Consequently, you are not asked or expected to make the latter decree the basis for the proof of the inspiration of the Scriptures.

Doctor—Let it be noted that this infallible decree affirming the infallibility of the Roman Pontiff affirms also that the Divine Redeemer has furnished or endowed His Church with infallibility. And yet the consent of this infallible Church is not essential to the infallibility of the Roman Pontiff.

Freeman—That is right. They were certainly the canons and decrees of the council, and it was highly proper to call them so. The doctor compares the action of the Council of Trent and that of the Vatican, and says of the latter: "Doctor—In the record of enactment of the decrees in the body of the volume, the authority by which they are promulgated is not that of the council, but of Pius IX."

Freeman—Certainly it is the Pope who promulgates, but here you are evidently confounding the passing of the decree by a vote of the council with the promulgation of the decree by the Pope. But proceed.

Doctor—The council doing nothing more than give its approval consent? Freeman—Nothing more! And is that the way, Doctor that you are a "somewhat careful student of the history of Roman catholic councils?" At the Vatican, as at Trent, there was a general council. The Pope and the council were one. The doctrine of Papal infallibility was discussed as other doctrines were discussed at Trent. The decree was formulated and adopted by a practically unanimous vote, after which it was sanctioned and promulgated by Pius IX., in presence of the council that had enacted it.

In concluding for the present we will put a plain question to the doctor in reference to his statement. It is this: Did not the council adopt the decree by vote before the Pope promulgated it? We ask you as a careful student of the history of councils to answer this question affirmatively or negatively. And if affirmatively, we ask you why you endeavored to leave the impression in the minds of your readers that the Pope promulgated the decree as his own act, the council doing nothing more than consenting? Is that treating your readers rightly? Did not the Pope on that memorable occasion act as the spokesman of the council, announcing its decision to the world?

Look at your Vatican volume again, and do it this time in your capacity of "a somewhat careful student."

"FATHER" IGNATIUS' CRY OF ALARM.

Well-Known Anglican Monk Says the English Church is Threatened With Schism.

Nottingham, England, Sept. 29.—There was a sensation here to-day during the session of the Anglican Congress. In discussing the progress of "life and thought of the Church of England in the Victoria era," the debate assumed a dramatic turn by the appearance of "Father" Ignatius, the famous Monk and superior of Lanthony Abbey, which he founded. In an impassioned speech, Father Ignatius declared that the school represented in the present Congress of Manchester was treating creeds as illusions, denying Christ and taking away God. Thus he continued, was the very reason d'être of missionary work destroyed, and he exclaimed, "We are on the fringe of a great apostasy."

The speaker was not interrupted and several times he was warmly cheered.

It is one of the strangest traits in this strange, complex human nature of ours, that we shrink from hearing that characterized which we do without compunction.—Christian Reid.

Freeman—Because without the Roman Pontiff's consent or sanction no council is a general one. It is his official sanction and approval that gives a council its ecumenicity. There is no infallible council without the Pope, because without him there can be no general council, and infallibility is not affirmed of any other kind of councils. Hence the necessity of consent before the decrees of council are irrefragable.

Doctor—Again, it is exceedingly perplexing to me, as a somewhat careful student of the history of Roman Catholic councils, to note how this Vatican decree of the infallibility of the Roman Pontiff evidently led to a change of statement in the promulgation of decrees in an infallible Church. Freeman—No particular form is essential in promulgating a decree. It is enough that the Pope indicates the decree and manifests his intention to make it binding on all the faithful. There is no stereotyped form.

Doctor—The official records of the Council of Trent, for example, show the canons and decrees adopted in that council to be the action of the council itself, in which the Roman Pontiffs, Paul III., Julius III. and Pius IV. were successively the presiding officers. Freeman—Those canons and decrees were certainly the action of the council itself, and it was proper that they should be so recorded. But be careful that you do not confound the form of the decree as adopted by the council and the form used by the Pope in sanctioning and promulgating it. The decree, before the Papal sanction, may in a way be compared to a law passed by Congress before it receives the President's signature. Such a law has no force; it is not a law. Without the Papal sanction the decree is not a dogmatic decree. At Trent the Pope and the council were one, and acted as one. The council was, therefore, general, and its dogmatic decrees binding on the faithful.

Doctor—These canons and decrees are explicitly called the canons and decrees of the council, not only on the title-page of the volume containing them, but also in the enacting clauses recorded in the proceedings of the council. Freeman—That is right. They were certainly the canons and decrees of the council, and it was highly proper to call them so. The doctor compares the action of the Council of Trent and that of the Vatican, and says of the latter: "Doctor—In the record of enactment of the decrees in the body of the volume, the authority by which they are promulgated is not that of the council, but of Pius IX."